Understanding the Concepts of Good & Evil Deeds

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Khutbatul Haajah…

Bismillaah, the Sheikh Salih Hafidahullaahu ta'ala after greeting us with the salaam and Praising Allaah (subhanahu wa ta'ala), he mentioned a couple of ayahs, the meaning of which was that either Allaah (subhanahu wa ta'ala) will forgive our sins and accept the repentance of His servants and He has full knowledge of what His servants do. He also sent salaah and salaam upon the Servant and Messenger of Allaah (sallallaahu alaihi wa sallam), indeed the one who has conveyed the message, upon his family members and his companions.

To proceed, the topic of this lecture is "*Understanding the Concepts of Good & Evil Deeds*"**.** As for the good deeds, they are all actions of obedience, they are the righteous actions, they are acts of worship, they are all that which Allaah loves and those which the Messenger (sallallaahu alaihi wa sallam) loves and this hasanath (good deeds) are all that which the Legislator has been commanded us with whether they are obligatory or recommended.

As for the evil deeds, they are actions of disobedience and sin and all the wrong things and the things that are prohibited. And in another way, the evil deeds are all those actions that are hated by Allaah (subhanahu wa ta'ala) which His text has came to warn us against and to make them unlawful.

The Sheikh Hafidahullaahu ta'ala said that : no doubt having knowledge and the correct understanding of this topic here of 'the good and the evil deed' – it is from the chapters of knowledge that are very moving, that a person should try hard to acquire them. And knowing the topic here of the good indeed is a noble act indeed. And the need of the human being to this increases constantly. This is because having knowledge of this topic will make the person more diligent to get closer to His Lord Allaah (subhanahu wa ta'ala).

The Sheikh said that there is no doubt whatsoever about the fact that we all know Allaah (subhanahu wa ta'ala) has only created us so that we increase in our good deeds and we stay away from evil deeds that Allaah (subhanahu wa ta'ala) has forbidden. There is no doubt that Allaah has created us in this life so that we can increase our good deeds that Allaah loves and we abstain and we stay away from evil deeds that Allaah has made

haraam and unlawful and they are hated by Allaah (subhanahu wa ta'ala). Therefore there is no doubt whatsoever that knowing i.e. having knowledge about this topic is from the greatest of all knowledge. Actually it is no exaggeration whatsoever if I say to you that actually for the one who has fiqh and correct understanding and correct comprehension of this topic which is the topic of 'good and evil deeds', he will certainly know the deen. He will have a good understanding of the deen and he will go deeper into understanding the deen as he will have full knowledge of it. Therefore his actions and all that he strives for will make him gain nothing but Allaah's pleasure.

The Sheikh continued to say that this topic of 'understanding good and evil deeds' is a long one and has many many branches into it and many points related to it. So therefore it is not enough to talk about this wide topic in a couple of lectures. Even a couple of lectures will not be enough to deal with all of the issues of this topic. He said but Insha-Allaahu wa ta'ala we will try to deal with the most important points or issues in a summarized fashion due to the lack of time. So the Sheikh will restrict this topic briefly to about ten or eleven points. Therefore I want you to pay close attention to this topic. Because this topic will not only increase your knowledge but help you to evaluate and increase your emaan. This topic is from the books of knowledge that is of extreme importance. Therefore, your heart has to have a portion of it ---- meaning your intention should not just be to acquire some knowledge and the like of this and more information but rather you acquire knowledge and more information to have an impact … that is from what you hear, from that which you are learning. It has to have an impact and it has to penetrate into your hearts. It has to be shown in your emaan and it has to be shown in your actions and indeed all success and guidance lays with Allaah (subhanahu wa ta'ala).

Sheikh hafidahullaahu ta'ala said, as to the first point related to this very very important topic, the first point being: 'What are the good deeds? What are the evil deeds?' He said that he gave you a brief definition a few minutes ago as to 'what is a good deed?' They are all actions of obedience to Allaah (subhanahu wa ta'ala) so therefore they are deeds which Allaah loves and that which His Messenger (sallallaahu alaihi wa sallam) loves, from that which you have been commanded with whether by a command that is obligatory for you to act upon or is recommended.

As for the evil deed we mentioned that they are all acts which are disobedient to Allaah, they are all the sins and all the evil deeds, the wrong things. In another way he said that they were all things hated by Allaah (subhanahu wa ta'ala) which Allaah had warned us against, warned His servants against and that which He has made unlawful for them. Therefore, these good deeds are of many types. First of all we say that they are:

** 'Good deeds related to things that we should do, and things that we must stay away from.'

As for the good deeds that are done by actions: it consists of actions upon that which Allaah (subhanahu wa ta'ala) has made obligatory upon us or those recommended things. And as for those things which you leave off and still considered a good deed, it is to leave off and stay away from all that which Allaah (subhanahu wa ta'ala) has forbidden and commanded to stay away from but you did for the sake of Allaah (subhanahu wa ta'ala). This is a very important point. He said, when you leave off a haraam and that which is forbidden, you leave it for Allaah (subhanahu wa ta'ala). Because many people they do not have a correct understanding of this. They do not know. They have no knowledge of the fact that when a person leaves off unlawful actions (something that has been forbidden by Allaah (subhanahu wa ta'ala) for Allaah (subhanahu wa ta'ala), actually this is a good deed that he will get the reward for.

As for the proofs for this, there are many. From the Hadith, the seven people who will be in the shade of Allaah on the Day of Judgement when there will be no shade except for the shade of Allaah. And from those seven people in that story is that there is a man who was called by a woman (invited by a woman) for evil and this woman, she had a status and she has beauty but he said 'I fear Allaah (subhanahu wa ta'ala).' He refrained and he said 'I fear Allaah (subhanahu wa ta'ala).' And so, in this example this man has abstained from falling into that which is forbidden but for the sake of Allaah. He said, 'I fear Allaah.' Therefore Allaah rewarded him for his action and the Sheikh said that the adilla (proofs) for this are many.

So the Sheikh hafidahullaah continued saying that in this regard, I would like to draw your attention to two points of extreme importance. The first point is that:

1. It is not befitting nor is it right for anyone to say 'sometimes I think about the fact that, I am trying to go to places where the acts of disobedience to Allaah (subhanahu wa ta'ala) are clearly manifested. I would like to go there so that once I am there I will try hard not to fall into them. In this way, I will gain reward from Allaah (subhanahu wa ta'ala).'

   So the Sheikh said that he would draw our attention to this that some people they may say that since there is a reward for abstaining from that action which is forbidden – he will look for the places of haraam and once he is there, he will try very hard not to fall into the haraam so that he could be rewarded. And this is not correct. And if someone did it, he won't be rewarded. This is because the same example is like someone who went and drank a poisonous drink (beverage) and he wants to use the medicine after that. So he wants to drink the poison and then take the medicine after that. No one in his right mind will ever try this.

2. The Sheikh said that the second point he wanted to draw our attention to is: there are another category of people who masha'Allaah their evil deeds, these evil thoughts and wicked thoughts don't occur in their minds. Because these are people are constantly busy and are occupied by the remembrance of Allaah and their hearts

have fallen in love with Allah and His Messenger (sallallaahu alaihi wa sallam). He said that no doubt these are the people of the highest status and rank among the people. That is because these are the people who do not need to strive hard or to repel these evil thoughts because they are constantly remembering Allah (subhanahu wa ta'ala). They are busy with the remembrance of Allaah (subhanahu wa ta'ala). He said that indeed this is the case of the prophets, the truthful and the righteous people.

With regards to the evil deed Sheikh hafidahullaah ta'ala said that they are of two categories:-

There are those evil deeds which are related to actions done by the evil person and those that are related to things the evil person abstains (stays away) from. As for the evil deeds related to the actions, they are of three categories:

a) First -- they are those actions related to kufr (disbelief) – considered disbelief
b) Second – those that are considered to be Major sins.
c) Third – are the minor sins

You should know that good deeds are not considered likewise to be good deeds unless the following three things are combined:-

1) That the person has to be a Muslim
2) And also sincerity – no deed will be considered a good deed unless he is in the religion of Islaam, by being sincere in performing that action
3) And following the Messenger of Allaah (sallallaahu alaihi wa sallam).

Therefore the disbeliever, the infidel who is not a Muslim it doesn't matter how many righteous acts he may do as it will never be considered as a good deed for him. Likewise is the case of the who is 'showing off' -- as there is no sincerity when he does an act with the intention of showing off, his good deed will not be accepted.

Likewise for the one who does a good deed but he does it in opposition to the guidance of Prophet Muhammad (sallallaahu alaihi wa sallam), his good deeds will also be not accepted. Likewise evil deeds are not considered to be evil deeds unless four things are combined:-

1) knowledge
2) Reaching the age of determine -- puberty (accountable for his actions)
3) A person has to do it willingly
4) And he has the intention and choice to do it.

For example with regards to knowledge – an ignorant person, the person who does not have knowledge that a particular action is a sin, even if he acts upon it, it is not written against him as an evil deed, because he did not have knowledge of that.

Likewise the one who is underage, who did not reach the age of determine (puberty), if he does an action which is forbidden – it is not considered in this regard as an evil deed for him and it is not recorded so.

The third one which is related to intention the Sheikh said – the one who does a sinful action (evil deed) but he didn't have the intention to do it, it will not be considered for him as an evil deed. The Sheikh is giving us an example a person drinks a juice which is in fact an intoxicant which is haraam but he thought it was a regular juice that is permissible and consumes it. But after drinking that he gets to know that what he drank was actually an intoxicant beverage. This is a person who did not know that it was an intoxicant prior to drinking it and he did not have the intention to drink that which was impermissible, it will not be considered an evil act in this case.

As for the choice: if a person was forced to do an act of disobedience, for example if he did not have a choice --- he was threatened to be killed, or if some of his limbs will be cut off or he will be tortured severely if he didn't do that evil action, then there is no harm on that person if he does that because he did not do it willingly except in two cases: that he should not kill a Muslim. With the consensus of the Ulama it is not permissible for any Muslim to kill another Muslim even if he is threatened that if he didn't do it he would be himself killed. He should not obey in this case and kill another Muslim. The second thing is the zina, to have fornication or adultery with a woman that is not permissible for him to be with and he should not do it even if he was threatened to be killed and the like of this.

Even if the issue here is an issue of difference, long lengthy difference among the people of knowledge whether it is permissible for him to fornicate under those circumstances or not but that which he should remember is that the evil deed is not considered as an evil deed except if the above four things are combined together.

So the Sheikh hafidahullaah ta'ala continues by saying, as for the second of the ten or eleven important points of this very important topic is,

The worldly athaar: Some of the impacts of good deeds and evil deeds. One of the influence and the impact and the fruits of this.

As for these impacts, they are the fruits or the results that this person, the human being will gain by him falling into by acting upon good deeds or falling into evil deeds. As for the impact or fruits and the results of the good deeds, the Sheikh said that there is no doubt that good deeds have great benefits and great results. Rather

all good that you many enjoy and see in this life or yet in the Hereafter are the results of his good deeds. The Sheikh mentioned a statement of Ibn Qayyim (rahimahullaahu ta'ala) as related in his comment on Allaah (subhanahu wa ta'ala) : 'Indeed the Abraar (the good doers, the righteous ones, the pious ones upon Islaamic monotheism), indeed they are in 'Naeem' - bliss. Ibn Qayyim said this 'Naeem and this bliss and this good will happen to them in three places, the three dwellings : in the dunya, in the barzaakh which is the period between dunya when the person dies and the yawm ul Qiyaamah and third dwelling is in the Hereafter.

The Sheikh said that he will emphasize here on the impact and the fruits of the good deeds in this dunya. Allaah (subhanahu wa ta'ala) has made many many good and has given many rewards for those people who act upon Eeman and righteous actions which are the good deeds. The correct Eeman and the righteous action in reality is the good deed. A great benefit indeed awaits him. As Ibn Qayyim rahimahullahu ta'ala mentioned that this good reward and this good thing is the result of having good and correct Eeman, may reach a 100 benefits (a 100 good). So in summary, these actions of righteousness will make a person lead a good life by bringing good things. In a goodly life, a person who acted upon righteousness and did good deeds, this is a person who will lead a good life.

As Allaah (subhanahu wa ta'ala) said : 'Whoever does a righteous action whether he be a male or female while he is a believer, certainly We will make them lead a good life --- certainly We will make them live in this earth a goodly life. Here the Sheikh hafidahullaahu ta'ala will bring seven points to explain to us what is a good life?

- A good life means your heart will be joyful. Your breast is expanded and your heart is free from worries.

- Likewise a good life is manifested on the face of that person. A person whose face has light and he is honoured on earth.

- Likewise a good life is manifested by a person having a good living and Allaah (subhanahu wa ta'ala) will make it easy for him his provisions and Allaah (subhanahu wa ta'ala) will keep him away from difficulties.
- Likewise a good life is manifested by the fact that the person will be loved by the creation ---- the people will measure him with good and they will love him.

- Likewise a good life is manifested by the person tasting the sweetness of Eeman.

- A person who has a good life is indeed a person who will benefit from the dua of the angels. The angels will be making dua (supplication) for him especially the angels who carry the 'Arsh of Allaah and he is far away from the devils whether they be from the human beings or the jinns.

- A person who has a good life is the one whom Allaah has made it easy for him to acquire knowledge and to have the understanding of his Deen, so that it becomes easy upon him to act upon the obedience of Allaah (tabarak wa ta'ala). So therefore he will be guided. Allaah (subhanahu wa ta'ala) said: 'as for those who are being guided, We will increase them in their guidance and We will give him the taqwa and the piety.

The Sheikh continued by saying that our hearts should be paying attention to what is being said. He said as for the evil deeds, no doubt has many many impacts in the dunya, in the Barzakh and the Hereafter. Once again the Sheikh said about the impacts of sins, evil actions in this Dunya. He said that it is well known (period) with no doubt whatsoever that every evil that is happening to the person is the result of evil actions and its affect and its impact upon him. He said no doubt evil actions are harmful (period). Very harmful and fatal sometimes and doesn't brings nothing but evil. It is such a mess that evil actions brings nothing but evil.

Even though sometimes for certain people their evil, wicked and horrendous actions are accompanied by a sweetness, a desire, a person having a good time for a little while. Even sometimes this person may enjoy this evil action for a while … but what comes after that is an example of a person who is eating a plate of food which is very nice, something that is very beloved to him, he desires that dish while inside this dish is poison --- for that dish he is eating is poisonous. Yes, he loves it, he likes it, he has a desire for it, he is eating it at that moment, he is enjoying it for that moment, but what is it going to do to him after that? What will that poison which is so beloved to him and tastes good for him will do after a while.

So indeed the punishment prescribed for the evil sins and evil actions are many:-

- From them he said the nafs and the heart will be gloomy and the person's breasts will be tight this will bring darkness upon the heart of a person.

- That person will be worried, will be disturbed as Allaah (subhanahu wa ta'ala) said: 'indeed whoever turns away from My remembrance, indeed for him is a life of hardship. Indeed because this is the impact of his sins.

- Also from the impact of sins is that Allaah will turn away from the sinners and the wicked ones. They become nothing to Allaah (subhanahu wa ta'ala). Rather in certain moments Allaah (subhanahu wa ta'ala) will make that sinner, the wicked person forget his own self. Not only is he forgotten by Allaah but certain people Allaah will make them for get their own selves. Allaah said, 'do not be like those who forget about Allaah (subhanahu wa ta'ala) and Allaah made them forget their own selves.

  The Sheikh explains what it means to forget ones own self? Meaning they forget all means that brings them success and happiness. They will be in a situation,

they will do nothing that will bring them good, neither will they do things to make them remember. Allaah (subhanahu wa ta'ala) will make them forget their own sins. They don't even look at their sins which bring them all this evil. Therefore they will never strive to be pure or try to recover themselves from their wickedness.

- Likewise from the evil impacts of the sins for the one who has reached this level where Allaah (subhanahu wa ta'ala) turns away from him, so the angels as well will also turn away from that person. Because the angels and the righteous persons, they turn away from the one whom Allaah turns away from. So therefore this person will find himself alienated and far away from the righteous people and who is his close companion? His companions will be the devils from among the human being and the jinn.

- Likewise from the evil impacts of the sins upon that person is that the sins will weaken him. The sins will weaken the desire in him from making tawbah. And therefore it will deprive that person from tasting the sweetness of acts of obedience. A sinner if you find him he prays, he fasts, he performs hajj but he doesn't taste any sweetness of the salaah, no sweetness of the hajj, or the sweetness of the fasting in his heart… iyyaadu billaah.

- Also from the impacts of evil sins is that sins deprive the person from knowledge and take away the barakaah, the blessings and also deprives the person from provisions from Allaah and sins bring nothing but difficulty and hardship to that person.

- Likewise from the evil impacts of the sins is that if he continues upon the sins, it will make him betray his own self and sometimes when he is in dire need for his own self. It makes his heart and his tongue betray him at the moment of death and therefore he won't be able to say 'Laa ilaaha illaallah' and we seek refuge with Allaah (subhanahu wa ta'ala) from that.

- Also from the evil impacts of sins is that an evil deed brings another one – an evil deed has other sisters, many other sisters and when a person acts upon one, therefore his sister is around the corner. Likewise all acts of wickedness and despicable acts will lead to others and so therefore a person when he acts upon a sin and he feels comfortable with it, therefore he will bring another one, and bring another one and the Shayaateen (the devils) will carry him into that. From the most wicked and horrendous and despicable of all the impacts of the sins is that these sins may lead a person to kufr – to disbelief.

As, Ibn Qayyim rahimahullah said: "If a person continues upon sins and he is determined to disobey Allaah (subhanahu wa ta'ala), it forms a dark spot on his heart. And if he continues without repenting it may take over his heart and may

lead him to exit Islaam in entirety." From this the Salaf used to be afraid of the sins. One of them said: "Indeed we are afraid of sins or rather I am afraid of the disbelief that this may lead to."

So the Sheikh hafidahullaah ta'ala continued in this regard by drawing to two points of extreme importance: the first matter, the person may say after mentioning the evil impact of the sins of many people: Hold on, what happened to the Kuffar (the disbelievers)? We see a lot of bounties upon them. They have a good life, look at their bodies which are strong, they got wives, they got children, they got properties, they got wealth, technology and the like. Then, how are we to understand this?

Question: The Sheikh just mentioned that the sins have evil impacts on the provision and the like and hardship, yet we see the Kuffaar having a good life. How do we understand this?

Answer to this: You have to understand and have full knowledge that it doesn't mean that all of the impacts of sins are going to happen at one time or it has to happen to everybody at one time. Rather that which we have to understand is that these things (evil sins) have evil impacts on the faasiq and the disbeliever. It may all happen or they may be delayed. It may happen later on. He said therefore, that you have to understand that this disbeliever or this faasiq --- it doesn't matter if they show you good life and happiness outwardly, they show that they are having a life of luxury and a good life but the condition inside of them, their heart is in pain… is being punished and they are constantly in pain and hardship even though they display that which is contrary to what is in their hearts. And this is a reality we should have no doubt about whatsoever.

From another angle, these gifts and these bounties themselves are the impacts of those evil deeds. How is it so? It is because these good things the disbelievers enjoy looks like a good thing outwardly. But in reality, it is evil for them. And they are evil deeds he has earned and he will be punished for them. And the proof for this is the statement of the Prophet (sallallaahu alaihi wa sallam) who said, 'When you see Allaah (subhanahu wa ta'ala) bestowing from His bounties upon His servants in this dunya even if he is constantly disobeying Allaah (subhanahu wa ta'ala) --- you should know that Allaah (subhanahu wa ta'ala) is only causing this person to fall into more sins and getting deeper and deeper into that… Meaning Allaah (subhanahu wa ta'ala) puts this person from one trial to another by bestowing upon him those bounties so that on Yawmul Qiyaamah his accounting will be very heavy as related to those bounties. (This hadith has been collected by Imaam Ahmed and others and Sheikh al-Albani has declared it to be authentic).

The second point the Sheikh wants to warn you against and to draw your attention and that it is very important for all of you to know is that these evil sins have evil impacts and you should have no doubt about this. Sometimes, the evil impact may be close i.e. it may be right after the action or along the action or sometimes it takes place later on. Not all impacts of sins take place immediately… it may be delayed until some of the people may say: Hold on, he committed such and such sins but we didn't see any evil… nothing changed in his life.

A person may say: 'Hold on, what are you talking about? He keeps committing the sin and his life is still the same… he has his job, no difficulty, no hardship, no decrease in his wealth and provision. Nothing. He committed sins but he is still the same.' The Sheikh replied to this person's statement saying: You poor and foolish person, you should know that sins have impact no doubt and they will happen. Sometimes, they may be delayed. Sometimes they may not take place at that moment but they are delayed. It is like the example of the poison the Sheikh gave. The person drinks a drink that is poisonous and sometimes the person may die, or feel the impact of the poison at that moment and in some the poison is in their body but he doesn't feel it at that time as it will kill him slowly and destroying him from within. This person is carrying the poison within him but he is saying with his mouth that nothing is happening as he cannot see or feel the impact of the poison as yet. But it is working inside.

So the Sheikh hafidahullaah ta'ala said that he would tell such a person: 'You poor and foolish person, sins have impacts without a doubt. Sometimes, they may be delayed, they may not take place at that moment so it will be delayed as the case to the likeness of the poison who takes poison i.e. a person consumes a drink that has a poison, sometimes the person may die or feel the effects of that poison at that particular moment in time, whilst for some the poison is there in their body but he doesn't feel it as it kills him slowly ---- killing him slowly and destroying him from within. He is carrying a disease, he is carrying this poison inside whilst he is running around by uttering with his mouth saying, 'there isn't anything happening.' This is because he can't see the poisonous effect on his body at this point. (Like the disease, cancer).

So the Sheikh hafidahullaah ta'ala said that for the one to whom Allaah has given insight, Imaan, clarity, taqwa, fear of Allaah, he will know how dangerous and fatal indeed are sins, their impacts and he will try to stay away from them. As he will without a doubt know that these sins will have impacts whether they may be manifested at the moment of the action or after that. If Allaah wants good for someone, he would give him a correct understanding of this concept.

As for the foolish, the one who is negligent, the one who doesn't want good for himself you find him not able to comprehend this reality. We ask Allaah (sallallaahu alaihi wa sallam) safety and protection, Ameen!

Sheikh hafidahullaah ta'ala said that with regards to 10 or 11 matters related to this topic 'good and evil deeds' he said is related to the writing/recording of the good and evil deeds. He said that the adillah (the proofs --- the plural of daleel) show that Allaah (subhanahu wa ta'ala) has appointed for every human being two angels, one of them to his right and the other to his left. Allaah (subhanahu wa ta'ala) said: 'Indeed, We have appointed upon you two angels who are noble and they write everything that you do. They write everything that you do. The Sheikh says that therefore you should know that these two angels were commanded by Allaah (subhanahu wa ta'ala) to write all of what we do, all our actions. And Allaah (subhanahu wa ta'ala) has given them the ability and the power to write everything even that which is in your heart --- all the actions, all that which you do and all what you say is written and recorded by these two angels. . He said whether the ibadaat are done by actions or by the tongue i.e. by statement by the heart (like love, trust, sincerity, depending on Allaah or being arrogant, envy – all these are actions of the heart), even if they are actions of the heart they are known to Allaah (subhanahu wa ta'ala) and He has given the ability to the angels to know. Subhanallaah even the actions of the heart. Allaah (subhanahu wa ta'ala) said, 'they have full knowledge of all what you do.'

He said that these two angels write everything that the human beings are doing. (Subhana-Allaah the number of human beings from Adam to the last man) and they preserve them in Books and so when a person dies, the angels stop writing in his Book. When the Day of Judgement takes place, this Book of Records of every person will be presented in front of him and will be said to him as Allaah (subhanahu wa ta'ala) says in the Qura'an: 'Read your book of records, it is enough for you as a Reckoner against yourself and a witness against yourself.'

He said that these two angels according to some of the people of knowledge, they mention and they spoke about where they are placed in the human being. Some say they are right by the shoulders, some say they are actually in the lips, some say that they actually by the molars – the Sheikh said to be cautious and the right thing to be said regarding to where these two angels are placed is "Allaah knows best where they are placed." To be precise where they are at we say: Allaahu a'lam --- Allaah knows best. But we believe that according to the consensus of the Salaf, the total agreement on is that these two angels - one to the right (and he is the one who records the good deeds) and the one to the left (the one who records the evil deeds) and whatever more than that, we have to be quiet and do not talk about it.
Sheikh hafidahullaah ta'ala continued by saying that he wants to draw our attention to some very important things. In the Sunnah there is a clear indication

that some of the good deeds are written by other angels, besides the two angels who are actually appointed by Allaah (subhanahu wa ta'ala) to write our good deeds. There is proof in the sunnah tha there are more than those two angels that record the good deeds as well. Related to this there is a hadeeth in Bukhari and Muslim that once a man who was praying behind the Prophet (sallallaahu alaihi wa sallam) in congregation and after he raised his head from ruku, the man said 'rabbana wa lakal hamd, hamdan kathiran, tayyiban, mubarakkan feeh.' When the salaah was over, the Prophet (sallallaahu alaihi wa sallam) wanted to know who had said that phrase in the salaah. The man who had said that phrase said, 'it is me, O' Messenger of Allaah.' Then the Prophet (sallallaahu alaihi wa sallam) said, 'indeed I saw angels competing with each other as to who will record / write that phrase first.' The Sheikh said as many as 33 angels they were competing with each other in racing to see who was going to write it first.

The third point the Sheikh wants to draw our attention to is: it may be said that the people of knowledge gather some of the hikmah (the wisdom) that is to be benefited and taken from the fact that Allaah (subhanahu wa ta'ala) has appointed angels to write all what the son of Adam is doing. From that, if a servant has knowledge, he would know that there are two noble angels with him, taking no breaks, they are not going anywhere, they go wherever he goes, and therefore they write whatever he says and does. If the person with his right mind is aware of this, this will be enough for him to stay away from sins. Knowing that noble angels are with him wherever he may be and writing everything he says and does. This is enough for anyone with a right mind to refrain from doing evil deeds.

He gives us an example to make this clear: (For those people who fall into sins) - He said forget about the noble angels for now. Think there is a noble, righteous person, a man, a human being beside that person who is respected and loved by this person. Do you think he will do something bad in front of this person whom he respects so much? Do you think he will do something evil in front of that person who is righteous? Of course he is going to abstain and will show his righteousness and the likes of this. So the Sheikh is asking us, so how is it that always with you (while this noble man is not with you all the time), all the time are two angels that Allaah (subhanahu wa ta'ala) described to us as them 'being noble'– Allah said, 'indeed upon you are two noble angels who write all what you say and all what you do.'.

Another wisdom we benefit from this is also the fact that Allaah appointing angels to record all what we do illustrates the Justice of Allaah (subhanahu wa ta'ala) on Yawmul Qiyamah that Allaah is Just. That indeed Allaah (subhanahu wa ta'ala) will bring to every son of Adam his Book of Record which will contain everything he did in this dunya. It is recorded properly, justly recorded in that Book, to serve as a proof against him. Allaah (subhanahu wa ta'ala) says, 'We

will bring out on the Day of Judgement, a Book which he will find it open… (the Sheikh said this Book, we don't have to even open it.) The Book will already be opened for us and we don't have to open it, the Book already opened and waiting for you) --- It will be said, 'read your Book, this Book is enough for you, yourself a Reckoner against yourself, you will be a witness against yourself, this Day.' At that moment, the one who was a believer in this Dunya, he will be happy, joyful and he will say, 'look at my Book, read my Book.' He will ask the people, to plead with them to read his book and as for the disbeliever and the wicked, he will be grieved and in hardship and he will say, 'I wish I never received my Book, this Day. I wish I never know what is happening or going on.'

The third wisdom behind this, by the fact that Allaah appointed angels, that illustrates the power, the Mightiness and the ability of Allaah (subhanahu wa ta'ala). The Sheikh explains to us how we should understand this. Since you see the abilities of the angels, these are two angels ---- two creatures of Allaah (subhanahu wa ta'ala), yet they write everything you say, nothing passes them, they don't neglect or forget anything. That should illustrate the power of Allaah (subhanahu wa ta'ala) as He is the One Who created them. He is the One, Who gave them the ability. Indeed this shows the Power of Allaah (subhanahu wa ta'ala). All what people do and don't do Allaah (subhanahu wa ta'ala) has full knowledge i.e. all what the sons of Adam do.

Sheikh hafidahullaah ta'ala continued by saying that as for the fourth point here related to the concept of 'understanding good and evil deeds' --- he said is how the good deeds and the evil deeds are weighed on Yawmul Qiyamah. He said, indeed the weighing of good and evil deeds is one of the great things that will take place on Yamul Qiyamah and this illustrates the Justice of Allaah (subhanahu wa ta'ala), and Allaah being JUST. Since Allaah (subhanahu wa ta'ala) will set the scale and the correct opinion is that there is only one scale for all the nations and all the people. He said that this scale is real. It has two parts or two sides. On one side the good deeds will be put and on the other side the evil deeds will be put in there. And it is a very accurate scale, that everything will be put in it. It doesn't matter how big it is. The proof for this that this scale is true and real are many from the Book of Allaah, from the Sunnah of our Messenger of Allaah (sallallaahu alaihi wa sallam) and the consensus of the people of Sunnah.

Also in the Book of Allaah, is the statement of Allaah (subhanahu wa ta'ala) where He says, 'on the Day of Judgement We will establish the Scales out of Our Justice. Therefore on the Day of Judgement no soul will be wronged then.'

In another ayah Allaah (subhanahu wa ta'ala) said, 'as for those whose scale of good deeds are heavy, so indeed he will be joyful, happy and have a good life. And as for those whose scale of good deeds is light, for them are 'Ummuhu

Haawiyah' – that he would be in the Fire… (wa iyyaadu billaah). As for the narrations in establishing the reality of the Scale on Yawmul Qiyamah, they are many.

Once again I would like to draw your attention and put some emphasis on certain points on this issue.

1) What will be weighed on this Scale (Mizaan)? He said that the people of Knowledge have differences of opinion pertaining to this point. What they say is that the Book of Record itself is weighed --- that contain the actions of the people that was written and recorded by the angels. This is the opinion of the majority of the Ulama of Tafseer

2) The 2nd opinion is that the Deeds themselves will be weighed on Day of Yawmul Qiyaamah – the Deeds. In the first opinion it is narrated that when the Book of Records are placed on the Scale it is related to how heavy or how light the Deeds are that which is recorded in them. But in the second opinion, the Deeds themselves will be weighed and not the Book of Records. That Allaah (subhanahu wa ta'ala) will make these Deeds in a form so that they can be put on this Scale, i.e. your salaah, your fasting, the hajj and the like. Likewise from the evil deeds, e.g. killing with no right, from drinking alcohol and the like of that --- Allaah (subhanahu wa ta'ala) will make them in a real form that will be weighed. And keep in mind that Allaah (subhanahu wa ta'ala) is able to do ALL things.

3) The third opinion is that the person himself who does the actions will be weighed.

4) The 4th opinion he said is the gathering and combination of all three previous opinions. And that we say is 'everything will be weighed. All the three things will be weighed.' For some people, their Book of Records will be weighed, some of them their deeds and for some they themselves will be put on the Scale. And that which is apparent and Allaah knows best, and that which is of the correct opinion is that, that which will be weighed on Yawmul Qiyaamah on the Scale is the *Suhuf* – the Book of Records. The daleel and the proof is the hadith of the person of Withaaqah 'the index card' which contains "Laa ilaaha Illallaah'. The person who stands in front of Allaah has 99 scrolls, 99 Books of Records which are all full of evil deeds. But there is only one index card that says "Laa ilaaha Illallaah'. For that which is weighed is the Book of Records. But keep in mind that some of the people's actions may be weighed along with their Book of Records and some of the people themselves – those who did the actions themselves will be weighed as well.

So the Sheikh hafidahullaah ta'la continued by saying that from the adillaah (the proofs of the Sunnah) the Deeds are going to be weighed and they are going to be heavy on the Day of Qiyamah more than others --- there are good deeds that will be weighed heavier than others. Therefore it is incumbent upon the believers to search for these deeds, try to know these deeds and act upon them, i.e. if you want your scale of good deeds to be the heavier one on the Day of Qiyamah.

The Sheikh will mention a group of those good deeds which are supported by authentic narrations. From them he said the statement of 'Laa ilaaha Illallaah'. From amongst the good deeds that will weigh the MOST on the scale on Yawmul Qiyamah is the saying 'Laa ilaaha Illallaah' --- There is no Deity worthy of worship except Allaah – but we say it with truthfulness and sincerity.

From them i.e. those things that will weigh the MOST on Yawmul Qiyamah is also the saying of:

- 'Subhanallaah'
- 'Alhamdulillaah' --- and the saying of
- 'Allaahu Akbar' also weighs heavy on Yawmul Qiyamah.
- 'Subhanallahil Adeem',
- 'Subhanallaahe wabi hamdihi'.

Also from the things that weigh the most on Yawmul Qiyamah on the Scale of Good Deeds is 'Good Manners and good character.' He also said from the things that weigh the most on Yawmul Qiyamah on the Scale of Good Deeds of a person is when Allaah (subhanahu wa ta'ala) inflicts a person by causing the death of his child. If the inflicted person is patient and is pleased by the Decree of Allaah (subhanahu wa ta'ala) --- this is no doubt will weigh heavy on the Scale of his Good Deeds.

He said regarding the third matter which is very very important in here and which is the condition of the Muslimeen while the Scale is put and the actions are weighed. He said the adillaah shows that the Muslims divide into three categories as related to the weighing of Deeds on Yawmul Qiyamah. After the weighing or the result of the Scale --- the Muslims will be of three categories.

1) The first category of Muslims is those whose good deeds outweigh their evil deeds. They have more good deeds than evil deeds and he therefore said his good deeds will overweigh his evil deeds.
2) The second category of Muslims is those whose good deeds are equal to evil deeds, i.e. their good deeds and their evil deeds are equal. One does not overweigh the other.
3) The third category is those whose evil deeds overweigh their good deeds ---- meaning their evil deeds are more than their good deeds.

We should remember brothers and sisters that the issue of the point of the Scale is one of the most important /great things that will happen on the Day of Qiyamah which we have to fear. The weighing of the Scale is the distinguisher and the divider between the people of happiness and the people of hardship. And what the outcome and what is going to happen to the person is connected to the 'weighing'…. And that which is going to happen at that moment --- as related to the loss or the gain --the material loss or the material gain, as related to what the people have done in the life of this world.

He said now he will give us details to these three categories. As to the first category whose good deeds out weighs their evil deeds – they are the people of safety and protection and eternal happiness. They get extreme happiness. Those whom Allaah (subhanahu wa ta'ala) has conferred upon them His Mercy and His pleasure. May Allaah (subhanahu wa ta'ala) make me and you from amongst them, ameen!

He said there are those whom the good deeds overweigh the evil deeds even with one good deed. Even, if their good deeds overweigh their evil deeds with one single good deed. These are people who are forbidden from entering the fire and they will be admitted straight, directly to Jannah. It doesn't matter even if there is on the other side of the scale there are evil deeds. They won't be punished for them since their good deeds overweigh their evil deeds. The daleel for this, Allaah (subhanahu wa ta'ala) said: 'As for those whom the good deeds overweigh their evil deeds they are indeed the successful ones.' In another ayah, 'Whoever's good deeds are heavy on the scales, they are those who will be successful and those who will actually have a good life.'

The second category is those whose good deeds and evil deeds are equal… meaning one, doesn't overweigh the other. (The evil deed did not overweigh the good deed, nor the good deed, overweigh the evil deed). What is the ruling as to what will happen to these people here? He said that they will be put in a place called al-A'araaf and Allaah (subhanahu wa ta'ala) will tell them to wait on the A'araaf and this A'araaf he said is a high place between the Jannah and the Fire. Allaah (subhanahu wa ta'ala) will leave them there for a period only Allaah knows and after that He will allow them to enter al-Jannaah. They are called the people of al-A'araaf. This is the most authentic opinion that is established by the Companions, Sahabah (ridwanallaahu alaihim).

He said the third category those (ayyadu billaah) are those whose evil deeds overweighs their good deeds. Meaning there are those who have more evil than good deeds even if it be by one. They have good but even if they have one more evil deed than the good deed... he said in this case, the People of knowledge have mentioned many statements and there are difference of opinion with regards to People of Sunnah and People of innovation with regards to this. What is said regarding these people? Is it to be said that they will enter fire for a moment and then Allaah (subhanahu wa ta'ala) will remove them fro the fire and admit them to Jannah or is it the proper way to say that they are

under the mashiyyah (under the will) of Allaah --- if Allaah wills He will forgive them and if Allaah wills He will punish them.

He said that which is apparent and Allaah knows best and that which is the correct opinion from the People of Knowledge is that if this person comes on Yawmul Qiyamah with evil deeds and these evil deeds are not forgiven by him making tawbah or the like in this dunya – and some of the evil deeds of his were not forgiven, by him undergoing the trials of the grave nor was he forgiven before his deeds were weighed. So after all this his evil deeds overweighs his good deeds ----this person will enter the fire unless this person benefited from the intercession (of course after Allaah subhanahu wa ta'ala grants permission) and accepts the intercession whether by the Messenger of Allaah or by the angels or one of the believers. In this case he will not enter the fire and he will enter the Jannah. Otherwise he will enter the fire for a period (only Allaah knows how long it will be), and after that he will be taken out of the fire and admitted to Jannah. We ask Allaah (subhanahu wa ta'ala) to protect us from the fire, ameen !

If you have knowledge of this, O you servant of Allaah you may be a male or a female slave of Allaah, after knowing, hearing and listening to all this, you should come to a conclusion that the issue here is very serious indeed. And that the happiness or the misery in the Aakhirah is connected to that which you do in this dunya. To be happy or to be a miser or to have the life of happiness or to have a life of hardship in the akhirah --- in the Hereafter depend on the actions in the dunya. So be aware O You People from falling into sins and actions of disobedience to Allaah! And increase your actions of goodness & righteousness. He said, by Allah you will not be able to take /bear the pains of a matchstick if someone was to burn a part of your toe… so how is it if you will be taken on Yawmul Qiyaamah to the blazing fire… not only your toe but your whole self will be cast in it? Not for a minute or a second but for a period only Allaah knows for how long. It may be long, it may be less. It is a fire unlike this fire of this life. It is greater by seventy times. If you know all this, then you must come to a conclusion that this is very serious indeed and that it is incumbent upon the person to strive hard against his nafs, whims, desires and his lust and to utilize and take advantage of his powers, life span in doing actions of righteousness and good deeds that will lead him to get closer to Allaah, to the pleasure of Allaah (subhanahu wa ta'ala) and keep him distant and far away from the fire.

We ask Allaah (subhanahu wa ta'ala) to grant us thowfeeq, success ameen!